

December 6, 2020.  
Christ Chapel Of Bandera  
Sunday Morning Adult Bible Study

Not needed to follow this writing/lesson is a referenced Study Guide. An attempt has been made where anybody with a Bible will find easy reading.

Sunday, December 6, 2020. The Gospel Project; Adult Daily Discipleship Guide ESV; Volume 10, Number 2; Winter 2020-21; Transformed by the Holy Spirit.

Opening Joke:

How does the person who drives the snowplow get to work?

Opening Prayer:

*In class:* Ask an attendee to open with a word of prayer.

*On WEB site:* Loving Lord, Father, as Christians, we humbly ask You not to leave us as You found us. Please enter our hearts, enter our minds, and transform us into what pleases You. Please forgive our disobedience, we pray through Jesus Christ. Amen.

Disclaimer:

I am not seminary trained. Other than being a Christian, I do not claim any special relationship with God. Therefore, feel free to disagree with anything and everything I write/say.

Definitions:

Pentecost – Merriam Webster Dictionary – a Christian feast on the seventh Sunday after Easter commemorating the descent of the Holy Spirit on the Apostles.

Proselytes - Merriam Webster Dictionary – a new convert (as to a faith or cause).

Septuagint - Merriam Webster Dictionary – a Greek version of the Jewish Scriptures redacted in the third and second centuries B.C. by Jewish scholars and adopted by Greek-speaking Christians.

Transform - Merriam Webster Dictionary – 1) to change in composition or structure; 2) to change the outward form or appearance of; 3) to change in character or condition: convert.

The Lesson:

Using the Bible translation of your choice, read Acts Chapter 2.

*Questions for thought:*

Who wrote the book of Acts? (Luke, Acts 1:1 mentions Theophilus and that a “first account” had been composed. In the Gospel of Luke 1:3-4 states it was written to Theophilus as an “exact truth”).

What is meant by “the day of Pentecost”?

Did Pentecost exist before the incident Acts chapter 2 is referencing? (No, it is the first actual Christian Pentecost. However, notice the addendum at the end of the lesson).

Where were the apostles gathered? (In one place in Jerusalem; Acts 2:2; Acts 2:5).

Whatever happened there, did it happen quietly? (No, Acts 2:2).

Whatever happened there, did it happen visually? (Yes, Acts 2:3).

With what were all the apostles filled? (Holy Spirit, Acts 2:4).

When the Holy Spirit came upon the apostles, could other people tell immediately? (Yes, Acts 2:6).

Can you point out any place in the Bible in which the Holy Spirit came quietly?

Today, when the Holy Spirit comes, what does He demand?

Is it possible that the Holy Spirit demands acceptance of Jesus, repentance, and change?

When the crowd of people from various nations noticed that each individual understood the apostles in their own native tongue, what question did the crowd have?

(What does this mean? Acts 2:12).

What does it mean?

Could it possibly have meant that the power of the Holy Spirit/the power of God had arrived?

Could it possibly have meant that things would never be the same again?

Could it possibly have meant that the gospel of Jesus Christ could now be taken through out the world?

However, in Acts 2:13, what did some people assume it meant? (The apostles were “full of sweet wine” Acts 2:13).

Can you think of another time in the Bible where someone was addressing God in such a way that it was assumed they were drunk? (1 Sam 1).

What loved but childless woman prayed for a son? (Hannah).

When Hannah went to the temple to pray, who thought she was drunk? (Eli the priest).

Did God give Hannah a Son? (Yes, Samuel and note that in 1 Sam 2:21 God also blessed Hannah with 3 more sons and 2 daughters).

Sometimes when people pray to God does God bless them with more than they asked for?

Does that only happen when the prayer is pleasing to God and serves His purposes?

Should Christians count on such a response all of the time?

What is the importance of, when Peter addressed the crowd, he referenced part of the Old Testament, specifically Joel?

What does the beginning of Joel 2:32 say? (And it will come about that whoever calls on the name of the Lord will be delivered).

Where else in the Bible is such wording used? (2 places: 1. Referencing Joel; Acts 2:21 “And it shall be that everyone who calls on the name of the Lord will be saved”; and 2. Rom 10:13 “For whoever will call on the name of the Lord will be saved”)

*Continued questions for thought:*

Does referencing the verse in Joel help tie the New Testament to the Old Testament?  
Could it be said that the Old Testament and the New Testament are interdependent?  
Did the gathered crowd know the miracles and wonders performed by Jesus Christ?  
(Yes, Acts 2:22).

According to Acts 2:23, by what was Jesus Christ handed over to be crucified?  
(Predetermined plan and foreknowledge of God).

According to Acts 2:24, was it possible for Jesus to be held in the power of death? (No).  
In Acts 2:24-28, Peter also referenced Psalms 16:8-11 which was written by King David.  
When David wrote Psalms 16:10, which says: “For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay”, does it seem David had confidence in his future relationship with God?

When Psalms 16:10 references “Your Holy One” is it referencing David himself or Jesus? (Christ, Acts 2:31).

If Psalms 16:10 is referencing Jesus, how can it be reconciled with Matthew 13:40 which says, “So will the Son of Man be three days and three nights in the heart of the earth?”  
Acts 2:34-35 references Psalm 110:1, also written by King David. What is the importance of King David writing, “The Lord said to my Lord?”

In so writing did King David acknowledge that there is something or some one more important than him?

Do people today find it difficult to admit there is something or someone more important than them selves?

In Acts 2:36; Peter states that Jesus is both “Lord and Christ.” Lord of what?  
What does Christ mean?

What was the people’s reaction when they were told they crucified Jesus the Christ?  
Did the people want to spur into action?

What action did the apostle Peter tell the people to take?

If they did as advised, what did Peter tell the people they would receive?

For how many people is the promise of salvation through Jesus Christ open? (As many as the Lord our God will call to Himself, Acts 2:39).

What further action or sign of obedience did those who were saved on the first Pentecost take? (Baptism, Acts 2:41).

The Study Guide says in the last two paragraphs on page 18:

After all we’ve read in this session, the culmination of the story is God’s people believing, embodying, and sharing the gospel. While God did a miraculous work at Pentecost, He still saves multitudes of people every day all over the globe. We often pray for “revival,” and rightly so, but sometimes this prayer can downplay the everyday, seemingly mundane aspects of gospel living.

These people were living, breathing miracles – every one of them transformed by the power of the Holy Spirit. They had received a gift and rejoiced in it

daily. They worshiped together through believing and proclaiming right doctrine, hanging out and eating together, serving one another and their neighbors, and joyfully and humbly walking through the day-to-day grind of life. There was nothing special about these people other than they had been given the Holy Spirit and were willing to listen to Him. As each of us receives the Holy Spirit, through faith in Jesus, may we do the same.

We now have an opportunity to go next door to worship God in unity through Jesus Christ our Lord. May we do so encouraging the growth of the Holy Spirit within us.

Thank you for allowing me to worship the Lord with you today.

Joe Huth

#### Addendum:

<https://en.wikipedia.org/wiki/Pentecost>

#### Etymology

The term Pentecost comes from the Greek Πεντηκοστή (*Pentēkostē*) meaning "fiftieth". It refers to the festival celebrated on the fiftieth day after Passover, also known as the "Feast of Weeks" and the "Feast of 50 days" in rabbinic tradition.

The Septuagint uses the term *Pentēkostē* to refer to the "Feast of Pentecost" only twice, in the deuterocanonical Book of Tobit and 2 Maccabees. The Septuagint writers also used the word in two other senses: to signify the year of Jubilee (Leviticus 25:10), an event which occurs every 50th year, and in several passages of chronology as an ordinal number. The term has also been used in the literature of Hellenistic Judaism by Philo of Alexandria and Josephus.

#### Background

Main article: Shavuot

In Judaism the Festival of Weeks (Hebrew: שבועות *Shavuot*) is a harvest festival that is celebrated seven weeks and one day after the first day of the Feast of Unleavened Bread in Deuteronomy 16:9 or seven weeks and one day after the Sabbath referred to in Leviticus 23:16. The Festival of Weeks is also called the *feast of Harvest* in Exodus 23:16 and the *day of first fruits* in Numbers 28:26. In Exodus 34:22 it is called the "firstfruits of the wheat harvest." The date for the "Feast of Weeks" originally came the day after seven full weeks following the first harvest of grain. In Jewish tradition the fiftieth day was known as the *Festival of Weeks*. The actual mention of fifty days comes from Leviticus 23:16.